



FIFTH SUNDAY AFTER EASTER MAY 26, 1946

FIRST ENGLISH LUTHERAN CHURCH
Maryland St. & Ellice Ave
Winnipeg

Rev. A. B. Midland, Pastor (122 Borebank St.
(Phone 404 329
Mr. H. J. Lupton, Organist and Choirmaster

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ORDER OF SERVICE

Organ Prelude	
Processional Hymn #131	
The Service	7
Introit (to be read responsively)	108
Gloria Patri, Kyrie, Gloria in Excelsis	9
Collect	108
Anthem: LET US COME BEFORE HIS PRESENCE by Rossini	
Epistle	108
Easter Sentence: (to be sung) Hallelujah!	
Christ our Passover is sacrificed for us.	
Hallelujah!	
Gospel	109
Apostles' Creed, Anthem	12
Hymn #351	
Sermon	
Offertory and Offering	14
General Prayer and Lord's Prayer	
Benediction	
Recessional Hymn #275	
Organ Postlude after Silent Prayer	

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CALENDAR FOR THE WEEK

Friday, May 31, Dinner & Social for returned servicemen	7:00 P.M.
Choir practice	8:00 P.M.

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Sunday, June 2, Sunday School 10:00 A.M.
DIVINE SERVICE 11:00 A.M.

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NOTES

THE ANTHEM following the Apostles' Creed today is entitled "Teach Me O Lord" by Attwood.

THE ATTENTION of the men of the Church is invited to the Servicemen's dinner and social next Friday evening beginning at 7 P.M. It is hoped that all men will make an effort to attend.

NEXT SUNDAY our people will be given an opportunity to make an offering in behalf of the suffering and needy in Europe. This money will be used to buy food. The time between now and the harvest season abroad is extremely critical. Food must come to them from the outside if they are to survive their extreme food shortage. Literature and envelopes will come to your homes this week for this purpose and it hoped they will all come back next Sunday with a liberal offering. This special offering is handled through the Canadian Lutheran World Relief, embracing all Lutherans in Canada.

TWO WEEKS FROM today is Pentecost Sunday. On that day, the class that has been preparing for two years for Confirmation will be confirmed. Earnest prayers from all of us should be made in behalf of these young people, that they might be faithful to the Lord, and that the Lord will richly bless them throughout their lives by the Word that has taken root in them.



Challenge in the Country

When approached about church membership, some people are sure to reply, "I don't need to go to church; I can worship God just as well out in the country."

However debatable that answer may be, it does point to the country as a place where God can be worshiped. In line with the divine commission—go, teach all—the church is interested in all places where the light of the Gospel can be made to shine. So that its efforts can be most efficient, the church singles out special places for study and attention from time to time. Today, Rogate Sunday, is when emphasis is placed upon the church in the country. It is known in the Lutheran Church as Rural Life Sunday.

There is a good tradition behind this. From very early times the faithful met in their churches the three days following Rogation Sunday, and went in solemn procession to the newly tilled fields to offer rogations—petitions—for a good harvest. In recent years this custom has received new emphasis and many rural congregations hold services today out in the fields.

The Lutheran Church has a rich rural heritage. John Frederick Oberlin, who died in 1826, was one of the foremost rural pastors. He found the people of his obscure little parish in Alsace impoverished because of ignorant agricultural practices. He be-

lieved it a religious duty to improve their lot, so besides bringing them a spiritual ministry, he taught farming techniques which increased their standard of living. Oberlin serves as an inspiration for rural pastors today, who, in addition to faithful use of the Word and the Sacraments, provide a more productive soil for the church through improved social conditions. That is one of the aims of the Rural Church Life program.

Church membership in rural areas is not keeping pace with the increase of rural populations. The total rural population of America is about 64,000,000 people. The rural church membership is in the neighborhood of 19,000,000, which leaves about 45,000,000 in the rural areas without any church connection. This indeed represents a field ripe for harvest.

As the country feeds the city in a physical sense, so it nourishes in a spiritual sense. Cities would die if no people moved in from the country. Thus if unchurched people move in from the country, they likely remain unchurched in the cities.

In this way the rural church problem affects the whole church. It is one part of the total problem of bringing the redemptive message of the Gospel of Jesus Christ to America. Considered in this light the rural church becomes one of the major challenges in Christianity. The church's boards and committees are meeting this challenge through institutes and study groups. From them will come positive plans which will enlist our energies and prayers for extension of the Kingdom.